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London Correspondence.

Foreign Correspondence of the Christian Reflector.

On the 24th ultimo, I had the pleasure of attending an old-fashioned missionary meeting, such as I have frequently attended in the days of those eminent missionaries, Knibb and Burchell. The placards announced as speakers for the evening, the Rev. Eustace Carey, and the Rev. Joseph Angus. Having returned from a visit in the country, I was not able to be at the tea-meeting, which preceded the meeting referred to, and which was held at the Gray's Walk Baptist church, (chapel, as they say here,) Regent Street, London. When I entered, they were nearly finished, and I was served on wine or trays, to the number of about five hundred persons, filling the body of the house, and nearly filling the galleries, at the small charge of 6d. a head,—equivalent to about twelve cents. The building is a neat brick structure, of about 60 feet by 40, with vestry and school rooms adjoining; and additional, a pulpit narrow enough to give a person accustomed to the beautiful and ample pews of America, a thorough, intellectual tramp, and a platform, or stage erected under the pulpit, for the chairman and speakers. The chair was taken by a Mr. Peto, a young looking gentleman, who arrived some time after the meeting commenced, and who entered the chair amid a round of clapping, a disgusting practice at any time, but peculiarly so on this occasion, when nothing had been said to excite applause.—I am sure if the London ministry chose, they could abolish the practice. Rowland Hill, in the latter years of his life, greatly abhorred this habit, and not long before his death, after one of his eloquent appeals for combined and vigorous action, closing with the sentence, and *you brethren, let us give a long pull, and a strong pull, and pull all together*, producing one of those Metropolitan bursts of applause, he exclaimed with evident pain and indignation, O! friends, do cease that abominable clapping. This reproval had immediate effect. And I do hope, even though it has survived many such thrusts, that it will, ere long, be esteemed a sin, at meetings of a religious character, at least, where the object is so solemn as to involve the salvation of a lost and revolted world, to indulge in so vicious a habit.

The first speaker merely introduced the subject of missions, in rather too long a speech. His name I have forgotten; he belonged, however, to the Independents, and is a returned missionary from Barbice. The next was Mr. Squance, a Methodist missionary from Ceylon. He observed that he was one of the first missionaries in India sent by the Methodist Society, that himself and wife had determined to become for Christ's sake, that after they learned the language, they went through the bazaars, singing a hymn adapted to the incarnation of the Son of God, thus attracting attention, and producing inquiry. Here he sang the hymn, and translated it sentence by sentence. He further stated that he had had the most powerful proof of the adaptation of the gospel to the condition of the learned and the rude, in the fact, that, having to officiate at the established church on the island, he was the means, in one sermon, of the conversion of one of the most wicked outcasts of society, and the governor of the island, Lord Moleworth. That his lordship afterward came to his residence in the greatest distress of mind, to beg an interest in his intercessions as a throne of grace. Mr. S. and his colleague commenced prayer for this distinguished nobleman, and did not intercede in vain; his soul was set at large into the glorious liberty of the children of God. After which, continued the speaker, he knelt down and prayed like an apostle, and arose and praised like a seraph. Soon after this, his lordship left the island. Before his departure, he came to the two missionaries to bid them farewell. They accompanied him to the ship. When he bade them farewell, his feelings could no longer be restrained, and he wept aloud. The ship in which his lordship set sail, was met by a dreadful storm, and was wrecked. Two hundred persons found a watery grave; only five seamen survived; from them, Mr. S. learned that his lordship had gone from man to man, throughout the ship, directing the trembling sinner to the all-sufficient Saviour, and when all hopes were gone of rescue from death, he and his lady, locked in each other's arms, and committing their souls to Jesus, were washed into the boiling sea, in which condition they were afterward found, having been thrown upon the beach by the violence of the waves.

The Rev. J. H. Hinton was now introduced; he had come to take the place of Mr. Angus, who from indisposition was unable to be present. Mr. Hinton was introduced as recently returned from a mission to France. He somewhat objected to his tour to the South of France, being dignified with the name of a mission, but as he and his friend, Dr. Cox, had travelled some two thousand miles, on somewhat an important errand, connected with the interests of Christ's kingdom, he should feel a pleasure in communicating to that audience some of the interesting incidents of the tour. "About October last," said the speaker, "a lady from the south of France, called on W. B. Gurney, Esq., Treasurer of the Foreign Mission, and stated that many prominent individuals in the south of France, whose minds had been

led from Romanism to a purer form of Christianity, had become also convinced that infant baptism was unscriptural, and wished a delegation from the Baptist denomination to come over to consult with them on this important subject. The Baptist Missionary Society took the matter into consideration, and at their recommendation, Dr. Cox, of Hackney, and Hinton, of Devonshire Square, in the month of July, visited that country. From Mr. Hinton's statement, it appeared that numbers of villages in France are ripe for separation from Popery—they do not all appear to know really what they want, but this one thing they know, they are thoroughly sick of Popery, and the general cry is, send us the Protestant teacher. Some of these communities at the foot of the Pyrenees, had been visited by a Mr. Darby, the founder of the sect called Darbyites, or Darbyites, in Ireland, where he once held a living in the Episcopal church, and of Plymouth Brethren, or Christian Brethren in England. Darby in all probability, like the celebrated Cruden, desires to be a Reformer, but some of his acts would not indicate a strong or well-balanced mind; still there is a fervid piety, and self-denial enough to make many an one who may justly condemn his tenets, half ashamed notwithstanding. He, as above observed, visited the south of France, and sowed the seed which has since produced its first-fruits, the earnest, I trust, of an abundant harvest. In the Charente, near Angoulême, Mr. Hinton baptized a Spanish priest, whose mind has sweetly opened to the reception of Divine truth; and Dr. Cox baptized another minister in the Basses Pyrenees. A number of their people have also been baptized, and in congregations hundreds of miles apart. Mr. Hinton observed that, on the subjects and mode of baptism, their views and arguments are perfectly identical with ours; yet have they had no instruction, oral or written, on the subject, except what the Bible imparts.

Though other speakers addressed the meeting with various degrees of interest, I need only refer to the Rev. Eustace Carey, whose long residence in India, and knowledge of missionary affairs, his relationship to the father of English missions, the Rev. William Carey, D. D., of the Serampore mission, combined with his own remarkable talent as a speaker, all tend to make him an object of great attraction in a missionary meeting. Eustace Carey is, I believe, nephew to the late Dr. Carey, of Serampore. Had I been told that he was an Indian Brahmin, I should not have greatly wondered, his appearance is so very Indian, and his gestures and perfectly foreign. He made a beautiful speech; his words pour out like oil, and as melodious as honey; his rapidity of utterance forbids your taking his speech, even in short hand. He sang some Indian hymns, and translated them into excellent English, in which the converted Hindoo is represented as protesting himself at the feet of Jesus, and according to Brahminical custom, placing his head between the feet of him he loves and serves, and breathing the sweetest strains of affection to the adored Immanuel. That hymn, he assured us, had been in use by the Christians in India, I think he said, about forty years.

Hymnology.

A very interesting volume might be written on hymns and hymn-books. It is not remarkable that in this book-making age no one has been found to take up the subject! Possibly, that for the greater portion of our writers, who love to produce their works at railroad speed, the task would involve too much labor, research and time. We should like to see a well-prepared history of the successive books which have been used by the churches of Christ, especially in our own denomination, for the last two centuries in the United States; with the influence they exerted on the theology and the prosperity of the churches, together with the reasons for so frequent a change of books, and what have been the evils or the benefits arising from palming as practised among us.

Nor would it be less interesting to read a sketch of the principal contributors to our songs of praise. Who will produce the memoirs of the most distinguished hymn-writers of the eighteenth and nineteenth centuries? We have sometimes witnessed the interest produced in the conference room at a prayer-meeting, when we have preceded the reading of a hymn with a few sentences relating to its writer. Our friends have listened with delight, and have held close fellowship in spirit with Watts and Newton, with Beddome and Pearce, when a few words have tended to bring those excellent men into their midst, and have shown how their sorrows and their joys blended with our own. Let the work be done, and done soon, for the materials with which it should be constructed are rapidly melting away under the hand of time.

We protest against the supposition that any such task is before us, or that we wish to be called on to perform it. We will whisper the fact, gentle reader, into the ear, that the suggestion is easier than the execution of the work; and that we are, most disinterestedly, proposing that to be done by others which we most certainly know that we have neither time, talents, nor materials to do ourselves. Nevertheless, there is one view of the subject which may tend to show the interest which would accompany any successful attempt to work out our idea. We mean that the history of separate hymns, so far as it could be ascertained, would add value and interest to each as it passed under the eye of the reader. Would that we had the time, the place, and the other circum-

stances connected with the composition of every favorite hymn.

For example, Watts wrote his hymns in early life, in the beautiful town of Southampton, a spot in view of the enchanting Isle of Wight. Tradition points out the place where, just across the channel, that sweet island presents itself to the enraptured sight, and we are told that here he wrote his hymn, 'There is a land of pure delight.' The whole hymn derives a fine illustration from the scenery, especially such lines as

There everlastingly spring shades,
And never-withering flowers;
Dew, like a narrow sea, divides
This heavenly land from ours.
Sweet fields beyond the swelling flood,
Stand beyond in living green;
But timorous mortals start and shrink
To cross this narrow sea:

Equally has tradition added to the interest of the exquisitely beautiful hymn, 'How vain are all things here below'; a hymn interesting, under any circumstances, for its truthfulness elegantly expressed. But when it is known that the little, nervous and unprepossessing person, Watts, offered his hand and his heart to the elegant and accomplished Miss Singer, afterward Mrs. Rowe, and being told by that lady that though she loved the jewel, she could not admire the casket which held it, he turned away grieved and disappointed, and going to his study, called his piety and genius into exercise to write that hymn, we admire that genius, and especially that piety, more than we ever did before. In more than one instance have we related this fact to persons similar to the worthy Doctor, and have called forth their best feelings into exercise.

The circumstances under which the amiable Cowper wrote the exquisite hymn, 'God moves in a mysterious way,' are probably known to almost every reader of this paper. He labored under frequent fits of mental derangement, and most unhappily but firmly believed that it was the Divine will that he should drown himself in a particular part of the river Ouse. Calling one evening for a post-chaise, he ordered the driver to take him to that spot, which he readily undertook to do, as he well knew it. On this occasion, however, several hours were consumed in seeking it, and utterly in vain. The man was forced to admit that he had entirely lost his road. The snare was thus broken, Cowper escaped the temptation, returned to his home, and instantly sat down and wrote a hymn which has ministered comfort to thousands, and will probably do so for generations yet to come.

Most of our modern hymn-books contain an exceedingly beautiful composition from the pen of the highly-talented but eccentric Robert Robinson, beginning,

Nighly and daily we are sinners,
Nighly and daily we are sinners,

Modern editors have altered the second line, and made it read, 'May a mortal list thy name,' which to me takes away a part of its beauty. It was written by its author for the use of a little boy, who sat during the period of its composition on his knee, and whose mind was deeply impressed, young as he was, when Robinson first read it to him, and then placed it in his hand. That child lived to a great age. We remember the deep feeling with which he told us the fact at his own funeral. He was a man of great piety and moral worth, and of considerable influence and usefulness, extensively known as the senior deacon of the First Baptist church, formerly in Hoxier Lane, latterly in King Street, Reading, England. I need not, after this, say that he highly valued the hymn. Perhaps some of the readers may wish to know his name—Benjamin Williams, Esq.

There is another hymn from the same pen, connected with which there is told a very affecting and instructive anecdote. The hymn is the one well known as beginning, 'Come thou Fount of every blessing'; and few compositions indicate more of the experience of the true Christian. It is known that in the latter part of the life of Robinson, he became doubtful as to his religious character; and to say the least, was distinguished for levity. A lady one day was travelling in a stage-coach with a gentleman who soon gave evidence of being well acquainted with religion. She had been just before reading the hymn of which we have been writing, and asked his opinion of it; he valued the subject, and turned her attention to some other topic; but after a short period, she contrived to return to it, and described the benefits she had often derived from the hymn, and her strong admiration of its sentiments. She observed the strange agitation of her companion, but, as he was arrayed in colored clothes, never suspected the cause. At length, never overcome, the gentleman burst into tears, and said, 'Madam, I am the individual who composed that hymn years ago; and I would give a thousand worlds, if I had them, to enjoy the feelings I then had.' There is a hymn, also, contained in several of our books, beginning, 'O thou, my soul, forget me not,' which, from any pen and written under any circumstances, would be interesting; but it becomes doubly so when we read it as the production of Krishna Pal, the first modern converted Hindoo, and the first fruits of the English Baptist mission to India. For seven long years did they labor without a single enduring convert; at length, this man, 'counted it all joy' to follow Christ in his ordinances, and devoted himself to his service. For forty years, or more, was he a zealous, eloquent and useful preacher to his countrymen, and then died in full exercise of the holy, ardent love so delightfully expressed in his hymn.

One short anecdote more, and this story

"I am aware that this anecdote has lately been told in a different way. My information, however, was derived from a very near relative of one of the parties concerned."

paper about poetry shall end. Rippon's Selection contains a long hymn, beginning, 'When Abraham's servant,' &c., which is usually now commenced at the sixth verse. 'In all my Lord's appointed ways.' This hymn originated in the fact that while its author, Dr. Ryland, was settled at Northampton, England, he met with an aged minister travelling through the town, and almost compelled him to stay and preach to his people that evening. The old gentleman staid with reluctance, and this fact probably suggested his text, 'Hinder me not.'—Gen. 24: 66. The good Doctor sat under the pulpit, converting the sermon, as the preacher proceeded, into a hymn, and at the end of the preacher's labors, he rose and read it, the people singing a part of it. We have heard some of the old people at Northampton tell the story with much interest.

My paper has got to a most unreasonable length, and scarcely more than half my facts are spent. Perhaps, however, your readers are quite satisfied with what I have given; if not, you may possibly have No. 2, on the topic.

H. R.

Grounds of Political Prophecy.

In a glowing picture of the hopeful aspects of the anti-slavery cause, in which the New York correspondent of the National Era indulges himself, there is an allusion to an important thought, which might be profitably dwelt upon in more respects than one. It is the following reference to the sentiments of young men on this subject:

'It is amongst the young—the youth at college, in the workshop, in the fields of husbandry—that you can perceive the surest tokens of a mighty revolution in popular sentiment. The new generation that is springing up has infused into it a spirit more noble and generous and just than that which has inspired any which has preceded it. All the influences abroad upon the earth are favorable to the growth of liberty. Nothing can check the progress of popular enlightenment. The astonishing progress of ocean steam navigation, and the vastly augmented intercourse amongst nations, together with the increased dissemination of intelligence by the public press, have so concentrated the opinion of the world, that no community can long successfully resist it. And it is undeniable as it is consoling, that the whole spirit and tendency of the age is favorable to liberty. All values and importance of man as man, and man as a citizen, are being brought into the public press, have so concentrated the opinion of the world, that no community can long successfully resist it. And it is undeniable as it is consoling, that the whole spirit and tendency of the age is favorable to liberty. All values and importance of man as man, and man as a citizen, are being brought into the public press, have so concentrated the opinion of the world, that no community can long successfully resist it. And it is undeniable as it is consoling, that the whole spirit and tendency of the age is favorable to liberty. All values and importance of man as man, and man as a citizen, are being brought into the public press, have so concentrated the opinion of the world, that no community can long successfully resist it. And it is undeniable as it is consoling, that the whole spirit and tendency of the age is favorable to liberty. 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 jurious influence. With great respect,
 Yours most truly,
 HARRIS STOW.
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